



Volume 12.

Published by
The Sunflower Publishing Company.

LILY DALE, N. Y., MARCH 12, 1904.

Issued Every Saturday at
One Dollar a Year.

Number 154

SPIRITUALISM IN AUSTRALIA.

LAURA G. FIXEN.

Australia is called the new world and it would seem proper that all ideas expressed under the term New Thought should here find prolific ground. Spiritualism proper in Australia started about 40 years ago in Melbourne. A 17 year old lad, Mr. W. H. Terry came from London and settled in Melbourne, when 24 his attention was called to Spiritualism by hearing about it, he interested a few others and together they investigated and had seances with remarkable demonstrations. One of the sitters developed and became a fine independent writer. Mr. Terry himself became "controlled" and then founded a Society. He did a great deal to develop others, one of whom saw clairvoyantly the front page of a Spiritualist paper, the heading of which read the "Harbinger of Light" and told Mr. Terry that he would edit such a paper, but as he had no literary experience it was the last thing he expected. Soon after another Spiritualist started a paper greatly to Mr. Terry's relief. This however failed within a few months and Mr. Terry felt that he must obey the call and 18 months after the vision the Harbinger of Light was started with a heading just as described and Mr. Terry has now published this paper for 30 years without making a cent profit. It has been the organ of the cause for the entire Australasia and one of the greatest powers for propagating the work. Mr. Terry became especially gifted with ability to diagnose diseases and soon nearly all of his time was taken up ministering to the sick. More than twelve of the leading physicians from different schools in Melbourne sought his advice in difficult cases and Dr. J. B. Motherwell a member of the Council of the Melbourne University and for 25 years Honorary physician to the Melbourne hospital consulted him on a specially important case of internal trouble which none of the other doctors could diagnose. As the patient was cured thru Mr. Terry's ministrations Dr. Motherwell became interested and he soon became one of the leading Spiritualists in Melbourne. Dr. S. D. Bird was another prominent physician who consulted Mr. Terry who receives his communications in a peculiar way, by knockings on his forehead. He soon had an enormous clientele and wrought wondrously for the cause in his quiet persistent, unostentatious way.

Another meteor dawned on the world in Spiritualism in 1866 in the presence of Mr. Chas. Bright, literary man and editor of a large paper. He was deputed by the "Argus," then the largest and only paper of power in the Southern Hemisphere to write six articles on Spiritualism, the new idea which was pervading the community. As Mr. Bright was a very honest man he desired to understand somewhat of the subject on which he was to write, and so he began to go to seances and otherwise to investigate Spiritualism. To his great amazement he found that the claims of the cult were based upon facts. He was surprised at the wealth of literature published on the subject, which he eagerly read, and instead of writing against Spiritualism, as had been his intention, he wrote strongly for it and said that there was more in this new philosophy than the world even dreamed of.

These articles caused much excitement as well as interest thruout the commonwealth and were repub-

lished in pamphlet form and spread all over Australia. Mr. Bright became a Spiritualist and his first lecture on the subject was delivered in the Unitarian church in Melbourne in 1868. His fame as a speaker increased and the largest halls could not hold the audiences who came to hear him. In 1875 he gave up all his business and his income of six thousand dollars a year and henceforth devoted his time to Spiritualism, until last year, when his great soul went home. During the past ten years of his life he lectured considerably in America.

Another leading man who became a Spiritualist was the Honorable Alfred Deakin, the present premier of the commonwealth of Australia. He became a trance speaker and was conductor of the Lyceum. He published a book "The New Pilgrims Progress," but when Mr. Deakin, 15 years ago first entered Parliament he thought best to drop Spiritualism, and carefully bought up every copy of his book wherever it was for sale.

Another pioneer and a most ardent Spiritualist to day is the Honorable T. W. Stanford, brother of the late Leland Stanford, founder of Stanford University, California. For forty years he has devoted much time, influence and money to the advancement of the Cause. He has been a widower for this number of years, as he lost his wife and child within a year after his marriage. Mr. Bailey one of the most remarkable materializing mediums of the present day has been engaged exclusively for three years by Mr. Stanford and conducts private seances twice a week to a circle of about twenty guests. The visible results from these seances can probably not be duplicated anywhere. Mr. Stanford has in his apiary living birds which were materialized in his office, belonging to foreign countries, showers of living fish would cover the tables at sittings, but some of these would only live a few days or weeks. I also saw in Mr. Stanford's home a beautiful plant, rich in foliage, 18 inches high, grown from a materialized slip, and so far no one has been found who knows its name or the specie to which it belongs. I also saw a well preserved skull, several pieces of papyrus covered with hieroglyphics, a leopard's skin from India, a large number of varied ancient coins and several tablets covered with inscriptions from Egypt, Greece and other countries. These were very ancient and were brought direct in the room and dropped on the table by request, and as Mr. Bailey sat under strict tests conditions there can be no doubt of the genuineness of these manifestations thru Spirit Power of nearly two hundred articles. Mr. Bailey has just left for Italy by invitation of the Psychic Research Society there.

The Spiritualists have been greatly assisted and encouraged thru the visits of workers from America and England, such as the late Emma Harding Britton, Wm. Denton, also Mrs. Brigham, Miss Morse and Messrs. Slade, Evans, Colville, Morse and Dr. Peebles, each of whom have done grand work for the Cause. The Spiritualist Societies in Brisbane, Adelaide and Perth are still young, but the Psychic Society of Sydney is flourishing with Mr. Adams as President, and Mr. Sercombe as Secretary. Sydney Society owes much of its early life to the energy of the Hon. J. Bowie Wilson, Minister for Lands, a most single minded earnest Spiritualist.

I shall not soon forget the very hearty reception which was accorded me here on my arrival, nor the enthusiastic audience gathered in

THE SOUL OF GOODNESS AS A SPIRITUAL PRINCIPLE.

BY J. P. COOKE.

"Live in that Whole to which all parts belong;
Thus Beauty, Action, Truth shall be thy dower:
Compose thyself in God, and so be strong,
Since only in life's fullness is its power.
As in a plant, leaves, flowers and fruit must grow
Out of one germ, each centered in the whole,
So must Love, Thought and Deed forever flow
Forth from one fountain in the human soul!"
—J. F. C.

In the thought world of humanity Goodness has its types, because temperaments and circumstances differ. But it also has its laws, because it is founded on facts. It is founded in Truth—Truth, which in its reality, is the inter-play between spirit and matter—being and not being.

It is very significant that in the Anglo-Saxon, "Good" and "God" are synonymous. Goodness is Godness; Godliness is goodness. The good is the divine. But the divine is the most conformable to the constitutional order of the cosmos, and that is ever the same.

By the Soul of Goodness I mean the principle from which goodness springs—the motion that produces it and colors it; that vivifies it from center to periphery.

"For Life, in whom the vine bears fruit;
In whom the violets take their root,
For Thee the summer roses blow;
For Thee the fair white lilies grow;
And from Thine all-sustaining heart
The soul's immortal currents start."

Oh, when the circle, made complete,
Shall in Thy boundless being meet,
We feel, we know, that we shall be
Made perfect in our love to Thee:
That Good will triumph in that hour
And weakness be exchanged for power."

The soul of Oriental or of Hebrew goodness is familiar under two conceptions:

First—That Goodness consists in the imitation of the Supreme Being whose character is the standard.

"Be ye perfect as your Father in Heaven is perfect."

"Be children of the Highest."

"Love your enemies, bless them that curse you, do good to them that hate you," etc.

This conception is derived from the nations' teachers. They had their own conception of Jehovah. We see it in Samuel hewing Agag to pieces; in Elijah calling fire from Heaven to consume the priests of Baal.

But with Jesus the conception was changed. Jehovah was to him the heavenly Father—the "Love-Light of the All," "The Uncreated Light," "The Life and Blessedness of Pure Being," "The Eternal Brightness of Goodness."

We note how the stern features relax; the rugged brow becomes smoother than light, as though the awful eyes were suffused with tears of pity, with the heart of compassion. The voice that was heard in the thunder of the cloud spoke encouragingly from the opened heavens or whispered words of hope and promise from a cloud bright and transfigured with glory. The over-soul of power was manifesting in the impartial sunshine and the evening dews as they blessed the flowers and the parched fields. The qualities now commended were not jealousy of creations and severity, or rigid and inexorable law, but the gentleness, the pity and beneficence of the Soul of Goodness—the well-spring of love.

The Divine Being—the principle or Soul of Goodness—bore a different stamp. The inferences from it were of another nature. Still the rule was the same, to imitate God. It was to make the infinite the standard of the finite, the eternal

the model for those who live in time; the pure, uncreated, invisible spirit the pattern for people who dwell in the flesh and are subject to all the conditions of mortality—people meant to overcome death and evil, and all lower or unworthy creations.

It is indeed a standard purely abstract and ideal, transcending humanity and human ideas. In the case of Jesus, the result of this Divine imitation was exceedingly beautiful. But in other cases, of Isaac and Jacob, it was not so agreeable, and in the school of Joshua or Elijah it made men savages, not saints.

As the character of the Supreme Being becomes better known, more clearly apprehended, more sharply defined and taken out of the region of fancy and conjecture and so brought into the region of knowledge and spiritual fact the principle will become justified. But while the human idea of God is so crude, so ill-conceived, so much exposed to all the chances of experiences, culture, education and temperament, the principle will not be received as valid for all men or all times.

A Goodness that is infinite and absolute is so far above anything that we call goodness or rationally know of the Good that it is only in the quality of speech that we call it goodness at all. The Divine Good-

ness, it is not a direct copy of heavenly goodness. We gather our ideas of His character from His works, from visible nature, from the organization of the universe of matter and mind, or the Soul of all things!

Now-a-days none believe that the world is coming swiftly to an end, or that a great cosmic disaster is impending. The modern man assumes that time is very long; that the Kingdom of Heaven in this world is not just at hand, tho we may strive to draw it closer and closer to us.

Men do their utmost to lay up treasures on earth; to organize and discipline labor; to make laws for the general good. They marry and give in marriage; they construct railroads and ocean greyhounds; they build for posterity; they sow and plant for distant harvests. To do all this well and helpfully is their religion. To live as far as possible from the fowls of the air and the lilies of the field is their aspiration. They have little but contempt for those "who toil not neither do they spin." Thus it is that a new set of Beatitudes is arranged:

Blessed are the rich and the prosperous.

Blessed are the well fed and well clad.

Blessed are the strong.

Blessed are the cheerful and the joyous.

Blessed are the competent, the persevering, the earnest and industrious.

Blessed are the well instructed and the enlightened.

Blessed are the spiritual, the foresighted, the prudent, the humanitarian.

We are apt to cultivate confidence, not diffidence; courage, not meekness; cheerfulness and justice; resolution rather than resignation to evil and destiny if the portends are sad or gloomy; a strong desire to discover the will of a really Divine Providence and conspire with it.

The idea of the mortal self developing into new associations including self-culture, self-assertion. Set all this within due bounds. These qualities may become excessive and hurtful, overbearing and arrogant. But the heart of them if sincere and sound may speak for a soul and a noble one; a soul of truth and reality; a soul of manliness and woman-

liness that shall help and glorify the spirit of the new thought. Let us remember the Soul of Goodness is never touched with decay, for

"Only the sweet and virtuous soul
Like seasoned timber never gives,
But tho the whole earth turn to coal,
Then chiefly lives."

REPORT OF THE EDITOR-AT-LARGE.

For the Quarter Commencing Dec. 1st, 1903, and Ending March 1st, 1904.

Executive Committee, N. S. A.:
I have the pleasure of submitting to you for the past quarter the following report:

"Reliability of Trance," a reply to editorial in the Sandusky Register, at request of the Psychical Society of that city. The Register is one of the most influential papers in Northern Ohio.

The Case of Mary A. Kidder, in the Telegraph, Kalamazoo, Mich.

Reply to Sermon of Rev. Howard, in Evening News, Wheeling, W. Va.

Reply to Dr. Frazer, in the Daily Truth, Elkhart, Ind., especially devoted to his assertion that Flammarion had renounced Spiritualism. Same furnished Banner of Light.

"Scientific Men and Spiritualism"—Articles furnished by request to Mt. Carroll, Ill., News.

"The Growth of Spiritualism,"—furnished by request for journal published at Missoula, Montana.

Historical Facts Concerning the Fox Sisters.—Revision of MS. by Titus Meritt, published in The Progressive Thinker.

Reply to "Modern Spiritualism Exposed," in Progressive Thinker and Banner of Light.

"Is Mediumship a Crime?" Reply to Hon. Geo. H. Pecke, Attorney, in Sandusky Register.

"Radium vs. Spiritualism," Review of Prof. Ramsey, in THE SUNFLOWER, Progressive Thinker and Banner of Light; also copied in the Sandusky Register.

Reply to Rev. Losswell, Jr., Bureau Co. Tribune, Princeton, Ill.

"Something about Spiritualism," for Journal at Amery, Wis.

"Spiritualistic Proof Scouted," reply to attack in Record-Herald, Chicago, Ill.

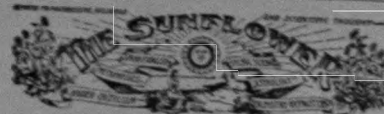
Kellar the Magician's Exposé of the Mediums at Cassadaga. Copy furnished all the Spiritual papers.

It is a remarkable fact that many sermons have been delivered recently from orthodox pulpits favorable to Spiritualism, and reported in the daily press. Some of these discourses are everything the most ardent Spiritualist can desire. Fewer denunciatory articles have appeared in the secular press, and many favorable have been published. The exposure of fraudulent "Materializers"—I will not write mediums—have given occasion for sharp criticism, well deserved, but it has not been made to do service in denouncing the cause as a whole. These fake materializations; the constant exposures of mendacious fakers who have been endorsed by Spiritualists, and too often have credentials from spiritual societies, is the heaviest load Spiritualism has to carry, and it is impossible for it to maintain its high claims unless it frees itself from these vampires.

I am Respectfully,
HUDSON TUTTLE,
Editor-at-Large N. S. A.

"The Yogi Adepts teach: We must have love and friendship for all; we must be merciful toward those that are in misery; when people are happy we ought to be happy, and to the so-called wicked (undeveloped and more or less insane people) we must be different, yet project silent love thoughts toward them, feeling that their 'wickedness' is only a temporary state of the unbalanced mind."

(Continued on Page 8).



PUBLISHED EVERY SATURDAY BY
THE SUNFLOWER PUBLISHING CO.,
Lily Dale, N. Y.

Entered at Lily Dale, N. Y. as second-class matter.

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Six months, .75
Three months, .40
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ADVERTISING RATES:

1/4 inch, one insertion, 40c; three insertions, \$1.00.
1/2 inch, " " " 75c; " " " 1.50.
3/4 inch, " " " 1.00; " " " 1.50.
Reading notices, 15c a line; 20 lines, 10c a line. Discounts for time and space.

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THIRTY REASONS WHY A CHRISTIAN SHOULD NOT DANCE.

1. I cannot dance with a clear conscience before God, and therefore I should abstain.
2. All branches of the Christian church have condemned dancing as carnal and immoral, inconsistent with the Christian profession.
3. Even the sacred books of the Pagans declare it an immoral amusement.
4. Pagan moralists, like Cicero, call it "indecent and voluptuous."
5. Dancing was one great means by which Nero corrupted Rome.
6. It has a bad name for professing Christians, and it dishonors the cause.
7. The best and most devout Christians do not want to dance.
8. None but backsliders and unconverted persons are found dancing.
9. It is not a favorite amusement even with conscientious worldlings.
10. It is one of the vilest amusements with the vile everywhere.
11. The world has no confidence in the piety of church members who dance.
12. It is a distinctive badge everywhere of worldliness and worldly conformity.
13. It destroys a professing Christian's testimony, influence and usefulness everywhere.
14. The dancing of sexes together, as in modern times, was never practiced by the virtuous in Bible times.
15. Dancing grieves and offends all faithful pastors and devout Christians.
16. It is a companion vice with drinking and many other sins.
17. It dissipates the mind, corrupts the heart, and sears the conscience.
18. The decolette dress of the dance is an immoral invention of harlots.
19. The "German" and other round dances are favorites in brothels.
20. The liberties indulged in dancing are nowhere else allowed in decent society, and under other circumstances they furnish ground for divorce.
21. It brings virtue into close connection with vice, at late hours and under excitement, in which virtue is well nigh powerless.
22. Men do not choose to dance with themselves, nor even with their wives and sisters.
23. Beyond thrill of music and poetry of motion, it seems to have a sex reference.
24. Indeed, it is so allied to licentiousness that the vilest places in our cities are called "Dance houses."
25. The police reports show that a very large portion (75 per cent.) of abandoned women are ruined in connection with the dance.
26. I cannot dance in modern society to the glory of God.
27. If Jesus Christ was here, I am sure he would not go with me to a dancing party, and I cannot ask or obtain his blessing upon it.
28. I would not like to meet death at a dance and in ball dress.
29. I would not like to be found in a ball room when the Lord comes.
30. And finally, I have no desire to dance because my soul is filled with the joy of God's salvation, and

my life with the privileges of his service.—Rev. J. E. Marvin.

These reasons may possibly appeal to a "Christian," but they do not appeal so strongly to us ordinary mortals. What a travesty on the intelligence of the people when a man will put out such things as common sense!

Now I can dance with a clear conscience before God or the other fellow; therefore why should I abstain?

Have all branches of the Christian Church condemned dancing? If so they have condemned their own sacred book, for it does not condemn dancing. In fact, it upholds it. David who never did a thing that was not right in the eyes of the Lord, stripped himself stark naked and "danced before the Lord with all his might," and the Lord was tickled to death over it.

Do the sacred books of the "Pagans" condemn it? Dancing has always been a religious ceremony among the "Pagans."

So Cicero was a "Pagan moralist." Good. That proves that there are some "moralists" even among the "Pagans."

Numbers 5, 6, 7, 8, 9, and 10, we put in a decided veto to every statement. It is a deliberate slander on millions of as good people as Rev. Martin ever dared attempt to be. Thousands of as good people as he, in the church, believe in and do dance.

So far as No. 11 is concerned, the world has no more confidence in a professed Christian than it has in the worst infidel. In fact, you ask the majority of business men whom they would prefer to trust, and they will say "The Infidel." Why? because Jesus DID NOT settle the bill. So far as 13 is concerned, the world has little confidence in the piety of any church member when it comes to a question of dollars and cents. We would not trust the greatest Christian that ever lived in a horse trade.

We can not pay our respect to all of the points, but will take up a few, with the understanding that all are readily answered.

Number 18. Let us see. How does dancing compare with the leading social functions in dress? Few dances, especially among the masses of people, are indulged in when in decolette dress. The

gentleman must have attended either a "high church" ball or gone to a brothel. He surely never saw an ordinary dance that fits his description.

The "German" reference in No. 19 shows that he is extremely ignorant on the subject. It is not a "brothel" dance. It is a high toned society dance as far removed from the brothel as a man who could conceive such a set of views is from having a moral nature.

20, 21, and 25 are not logical. Men and women mingle together everywhere. At prayer meetings and churches and at dance halls. An investigation of the "fallen" women will prove to the Rev. that most of them were communicants, and had been reared in the Sunday schools and churches. Some at least "fell" while going to and from church socials, prayer meetings, etc.

How much worse is a respectably conducted dance, such as the average dance is, than the kissing and hugging games that are indulged in at church socials? Take for instance a case the writer knows of where the women were bought by sticking their feet out from under a curtain and then the men bought partners by bidding on the feet, leg and attached female? If the Rev. says this was not done, I will give place, church and testimony of the shoe dealer who said he sold more fine shoes just before that social than in years. If I can find a certain drygoods dealer I can give the same evidence concerning stockings. This certainly beats everything outside of church socials and brothels.

Now honestly, so far as "suggestiveness" is concerned, does dancing "suggest" anything more than that would? What would the Rev. say if such a plan was used to secure partners at a dance?

These Rev. had better look at home before they attempt to change the everyday people. There is more honor, more morality, more honesty, more true man-and womanhood among the people outside of the churches than there is inside them. The records of every infidel in the world prove this to be true, and the Rev. Martin dares not take up an investigation and give the results to the world. He, like others of his ilk, will hide behind his pulpit when it comes to proof.

Interesting Letter From the Pacific Coast.

I mail you this morning, some specimens of the California flowers and foliage which were taken from the beautiful grounds of Mr. David F. Walker of San Mateo. Mr. Walker is a pioneer Spiritualist, a philanthropist and business man, is one of the Board of Directors of the Western Pacific, Ry. the new Trans Continental Line across the country. I am pleased to state that he is taking interest enough in Lily Dale to contemplate a visit there with his family next summer and there is likely to be quite an exodus from this part of the country to the Assembly another season. We often look at the Calla Lillies and other flowers at this time blooming luxuriantly in the adjoining yard, and contrast the conditions here with the six feet of snow at Lily Dale. We shrug our shoulders and shiver in sympathy with you all, then shake hands with ourselves and congratulate each other that we are out of reach of thirty below zero weather in this most agreeable and amiable climate; but just wait until summer and California "isn't in it" with Lily Dale for attractions, both natural and spiritual, and when spring opens we shall be glad to return with the birds and find the same old nests and perches which are ever dear to us, and again relate ourselves to the spiritual power pervading the place which after all is its chiefest charm.

Mrs. Pettengill has been quite ill, but I am happy to say has recovered and is looking better than ever. She is alert for everything that will make the meeting of 1904 more attractive and purposeful, and there is promise that the renewed interest of last season will increase and become so deeply rooted that the work of the angels who inspired the movement may be outwrought to its fullest extent.

Socialism is receiving a new impetus in this city through the inspired lectures of J. Still Wilson. Mr. Wilson is an eloquent advocate of all modern reforms. He has formerly been giving lectures in this city and Los Angeles on the "Inspired Life," which were largely attended by thinking people of every grade and belief. His great power is in

his earnest desire for the universal weal, and his sincerity carries conviction to all who listen.

Mr. Wilson presents his thoughts with the ardor and eloquence of Wendell Phillips and promises to be the Thomas Paine of political and humanitarian reform. He will lecture in the East during the coming summer, and has been engaged to speak at the "City of Light."

The many friends of Mrs. R. S. Lillie will be glad to learn that she is to appear again on the platform at the session of 1904.

It is probable that the "California Philosopher" Charles Dawbarn may be counted among the speakers.

Mrs. Mary Smith the trumpet medium who was at the Huff cottage on Melrose Park last season will return and be at the camp during the summer.

Frank Carroll Giffin a gifted musician and palmist; Madam Montague, formerly of London, Eng., inspirational speaker and medium; Dr. Nellie Beighle, a peer among healers; Mary Wells, metaphysical teacher and healer; Mrs. Sarah Kingsley, a writer, well known in Spiritualistic circles of the Eastern States; a party from Santa Maria, and many others whose names I cannot now recall, are planning to spend the summer at Lily Dale.

EMMA J. HUFF.

PITTSBURG NOTES.

We are still under the fire of two good champions of Spiritualism, Mr. and Mrs. Kates. They are doing work in our midst that will redound to the bettering of our relations here, and advance those of humanity generally. On Thursday evening, February 25th, Mr. Kates, in speaking of "Infinite Intelligence, or the Great Cause or God or whatever we may choose to call it" said: "People differentiate in their opinions of these forces in nature, call them what you please, and as to what is life no one has succeeded in telling us. We know however, that we have arisen to a better understanding or consciousness of life. To us there is a philosophy of continued life. We have millions of communications, and an equal number of communicants to testify to spirit return."

Spiritualism is true. We do not want to compel anyone to join our number, but after hearing our philosophy and seeing our work, we want you to act as your best judgment shall dictate. We have no creeds for you to subscribe to, but a declaration of principle postulated by nature. In and thru all her expressions she performs no miracles, everything is natural. Yesterday I was told by an Episcopalian minister that he had no doubt of spirit life being a fact. We can all offer the same testimony after an honest investigation of Spiritualism."

Sunday a. m. February 28th, Mr. Kates text was, "And the Angels said I bring you great joy." In the evening Sunday, February 28th, Mrs. Kates, under control gave us a good address, the text being, "They Saw that the Stone was Rolled Away." "It seems to me that the cry has been 'Oh Lord save me.' How selfish we do get in this matter of personal salvation. When the stone is rolled away from the tomb of ignorance, superstition and bigotry, and our minds are freed from these enslaved surrounding, we ought to be endeavoring to save others by rolling away the stone from the entombed past conditions and teachings, and give the intellect full freedom to act."

The concepts of religion are entirely different now from what they were in the 16th and 17th centuries. The people are giving more attention to the claims of religions; they want to know more about creeds, dogmas and principles pertaining to the interests of the soul's relation to immortality and opportunities for development."

"Now, my friends, the Christian church is very choice and modest in her language when speaking of the place or kind of punishment for the unsaved souls. I have heard Sam Jones say, 'If I could look from Heaven into Hell, and see my mother suffering the torments of the damned, I would still remain happy in Heaven.' Oh! what a creed to paint for the people, a God of such hideous and revolting treatment and still call him the 'God of Love.'"

"We want a religion that will instruct the human race to live so perfect, that our boys and girls will be saved before they are born."

"Be honest to yourselves and you

will be in a far better condition to consult mediums for knowledge, instruction and messages of love and consolation from dear ones in spirit land."

Mr. and Mrs. Kates will give special seances on Wednesday and Thursday evenings, March 2 and 3, in the church. For the months of March and April we will have the pleasure of listening to Miss Harlow of Boston, Mass. Miss Harlow will give four special lectures in Carnegie Hall, Allegheny City, March 8th and 15, and April 5 and 12. These lectures will be for the benefit of our new church. Bro. Stubbs, our treasurer, is personally conducting these special lectures.

M. C. MATTHEWS.

THE STORM ON PELEE'S HEIGHT.

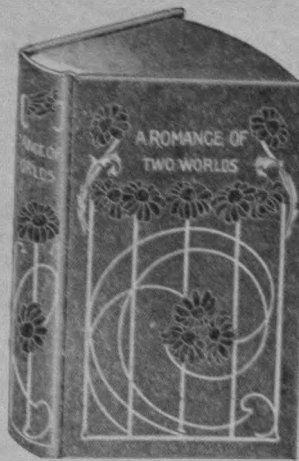
A strange, mysterious calm
Falls over land and sea;
A silence fraught with alarm
Comes stealing over me.
Some monstrous, unseen shape,
With widely-spread wings;
Seems hovering o'er the landscape
And glowering at all things.
What is that, all-loving God,
That thus bedims my sight?
What is that uncouth horde,
Approaching on my right?
And now the very air
Seems filled with gruesome shapes;
And evil-orbed phantoms glare,
Eyes agleam with hellish hate.
The air thickens to suffocation,
And now from Pelee's height,
A thundering shakes creation
And shoots forth ambient light.
Hell's carnival is on,
The air is in a swirl:
The elemental forms
O'er hill and valley whirl.
The sky is rent in twain,
The lava streams pour down;
The unchained monsters, Nature's bane,
Gambol fiendishly around.
I stagger, tall and gasp,
Then grope round about;
My senses reel at last,
Then consciousness goes out.
I wake in spirit life,
Clothed with robes of light;
March onward to the Heavenly life
And put the lumps to flight.
Like a flock of unclean birds
The evil monsters fall;
Till in Lucifer's deepest depths
They're hid 'neath darkest pall.
—LEWIS R. HILLIER.

"Don't trust to luck to do anything you can do yourself."

A NEW DEPARTURE.

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LILY DALE NOTES.

The City of Light Assembly opens Friday, July 15th and closes Sunday, September 4, 1904.

As the time is approaching when people want to know something about the summer program, we present the following that will give a little idea of what is in store.

The Assembly will open Friday, July 15th and closes Sunday, September 4th, being in session for 52 days. While the speakers have not all been engaged, the following will appear during the summer: J. Clegg Wright, Willard J. Hull, Chas. Jaques, Elizabeth Harlow, F. H. Wiggin, Susie C. Clark, Chas. Brodie Patterson, Mrs. R. S. Lillie, Mrs. Carrie E. S. Twing, Prof. Lockwood, W. J. Colville and probably C. Fannie Allyn and Tillie U. Reynolds.

Further details will be published from time to time and the complete program will be given with dates, etc., as soon as arrangements are completed. It is expected that Mrs. Pettengill will return early and as soon as she does an aggressive campaign will be begun.

There is quite a little talk of changes in cottages this spring and we expect some new families on the grounds to make permanent homes here. No arrangements have yet been made for rebuilding the Richardson cottage that was destroyed by fire during the winter. Many of the residents think the Association should secure the lease and have it turned into a part of the park instead of having a building placed on it, claiming that a nice grass plot would be more desirable so near the Auditorium than a cottage.

Our sick people are getting along as well as could be expected.

The machinery for the manufacture of the Uncle Sam Stamp Box has arrived with the exception of a few small pieces, and work will be commenced before this is received by the readers. The Company has already had calls from patentees of other novelties asking for prices on other work and it is expected that quite a business will be developed in that line.

W. H. Bach has secured the Witherell cottage on Melrose park and THE SUNFLOWER family is moving into it.

Mr. and Mrs. J. H. Turner spent Sunday with Mrs. Turner's mother in Dunkirk.

Mrs. Lawrence Balleis has been here packing and shipping their goods to Friendship, N. Y.

Mr. and Mrs. Lee Morse have returned and are occupying their home on the Cassadaga road.

Mrs. Scott and son Ed. have returned and are occupying their home on Second street.

Our postmaster "wants it understood" that he "knows a robin when he sees one." Thus the discussion goes on. Who shall decide when doctors disagree?

OBITUARY.

MRS. J. W. STEARNS.

We were very much surprised to learn of the passing out of Mrs. J. W. Stearns of Akron, N. Y., after an illness of only 30 hours of pleurapneumonia. She was highly respected and beloved, winning the hearts of all who knew her. Her husband, three sons and little daughter survive her, who have the sympathy of all. C. H. M.

MRS. MARY V. TAMPLIN.

Mrs. Mary V. Tamplin, wife of James H. Tamplin, passed to the higher life after a brief illness, from her home in Dayton, O., Feb. 22d, aged 73 years. She was for many years a firm Spiritualist, a woman of strong individuality, broad in her views, a loving wife, an attentive and kind mother.

Mrs. Tamplin's spiritual sight was illuminated just before her transition and she saw her spirit mother and other friends who came to welcome the new-born soul into the higher life.

W. V. Nicum was called from Central Kentucky to officiate at the funeral.

MRS. ELEANOR TOUSEY.

I have just returned from the cemetery where we have laid the body of Eleanor Ramsden, wife of Martin M. Tousey in the arms of Mother

Earth to follow the natural processes of disintegration, and the little home over which she has presided for about nine years, since they located in Southern California and commenced to draw around them those material and spiritual elements necessary for a home, is desolate; the light has gone out and hearts are aching and will more and more for the smile which was her habitual greeting and the sweet voice which ever had a word of cheer or comfort or consolation as the case might be.

Mr. Tousey will be remembered by a great many people in Western New York, and visitors at Lily Dale in its earlier years and they know that he has drank of the cup of sorrow many times and still been brave to fight the battles of life as they come along. Tho the years have silvered his hair and added other signs of ripening, still with streaming eyes he says today: "I must still hold on and keep doing for the sake of those left to my care."

Mrs. Tousey leaves an aged mother whose home was with her, and a son of ten years, whose constant companion she has been, besides a host of loving friends.

MYRA F. PAYNE.
Hynes, Cal., Feb. 23, 1904.

Biblical Definitions.

"Without charity, all is naught," says an ancient chronicler. He is supposed to have intended it to be adopted as a religious principle as well as a social one—i. e., to extend the same feelings or deference to others that is demanded for self, or to forgive those who disagree with us.

"Vengeance is mine, saith the Lord." It is mine, saith the Law, but swears in a jury by the first named, and then proceeds to business, relieving the Lord of the responsibility.

"Seeing thru a glass darkly" is to impugn a wrong intention to a right one—jealousy being the fog that beclouds the soul's object-glass.

"The fires of hell keep heaven warm" might be accepted as a metaphor, meaning that the jealousies of one portion of mankind keep the other alive—on guard against being robbed or enslaved.

Beholding the mote in our neighbor's eye perhaps is intended to convey that it is easier to find a fault than to remedy one, without including ourselves in the repairs.

"To another faith, by the same spirit." Undoubtedly meaning self-confidence, but not fastening our sins on others or blaming them for our troubles, of which every peevish individual seems to take advantage.

Sinners? Why, they stand a better chance of being recognized than saints do. At least, we accord them more public attention.

That class legislation and aristocracy obtained during Moses administration, is an exemplified the Sunday LAW. It allowed rest for neither poor preachers nor cooks.

ARTHUR F. MILTON.

LAKE HELEN.

The arrivals since our last letter have been N. R. Rhodes and wife, Corry, Pa.; E. R. Hopkins and wife, Brooklyn, N. Y.; Mrs. D. H. Rogers, Collingwood, O.; Mrs. E. W. Briggs, Cleveland, O.; J. W. Brewer, Toronto, Ont.; Mrs. W. M. S. Hammond, Pittsburg, Pa.; Miss Sara Willoon, Summer Point, W. Va.; Mrs. Corretta Bannister, Gonzales, Tex., and Mrs. Amanda Coffman, Grand Rapids, Mich. There was also a number came on Saturday evening but we have not time to hunt them up, but will do so later.

Monday afternoon's conference was not very well attended on account of several loads of people taking that time to visit DeLeon Springs, said to be the genuine "Fountain of Eternal Youth," discovered by Ponce DeLeon. Still we hear of an occasional funeral in that section. Nevertheless the evening card party was very largely attended, the excursionists ending up a very happy day by some of them receiving prizes. Mrs. J. D. Palmer donated the prizes for the evening. They were very pretty Florida souvenirs. Mrs. Dr. Hillgoss furnished them one evening and another sister who did not want her name mentioned, since Mrs. Stephens set the ball rolling at the beginning of the season. We still have gifts for prizes on hand for future use.

On Tuesday Prof. Peck gave the last of his series of lectures on Evolution—Subject, "Involution or the Divinity in Evolution." Every lecture has been interesting in the extreme, and his conclusions were echoed in many souls. "He who cannot see God in the external man-

ifestations of Nature may, if he will seek aright, find him at length in his own soul. There is not one thing so knowable as God."

The evening dances, Tuesday and Friday, have shown the management the great need of a larger hall, but they bear crowding very patiently and when tired drink lemonade the ladies have at hand.

Wednesday afternoon Mrs. Minnie Brown of Philadelphia, again favored the Ladies Auxiliary with a benefit seance. She is doing good, and I hope getting stronger in body altho she looks frail yet.

The evening entertainment under the management of Prof. Peck is one that will be long remembered. We heard more than one say that they had paid a high price in cities for entertainments that would not compare with this both in the excellence of its talent, or in the laughter provoking play. Even two enthusiastic dogs wanted to take part in the play but they were silenced. Mrs. Eva Carrigue, Mrs. A. Cole, Mrs. Rose Johnson, Mrs. Walters, Miss Rockle and Mr. Wheeler were all stars. So Massachusetts, Rhode Island, Michigan, New York and Ohio were represented. The play was "Popping the Question by Proxy."

Thursday afternoon Prof. Peck took for his subject, "Spiritualism and the Drama," and read numerous quotations from Elizabeth Phelps Ward a dramatization of her book, "The Gates Between." It was very affecting as he presented it, and would be most beautiful if well acted and properly staged. The conference was better attended on Friday, and the subject discussed was Spirit Photography.

Saturday the writer spoke upon the subject, "Could ye not watch one hour?" and was followed with spirit descriptions by Mrs. Amanda Coffman of Grand Rapids, Mich.

Saturday evening, the friends were all invited to the little "Indian Village" that originated through the directions of the guides of Mr. and Mrs. Baker of Indiana. They have built three teepees, made places for camp-fires, and dedicated it as a place of healing. Many go and sit during certain hours of the day, feeling there is help in the quiet, peaceful surroundings, as well as in the healing spirit that is said to be there. The audience was large and Indian guides controlled their mediums, parched corn was passed around and everyone was made welcome. The writer could not be present, but listened to the singing on the hillside, and tried to catch inspiration from it, while she was writing messages for thousands to read north and south, east and west.

Sunday morning, Mrs. Amanda Coffman spoke upon the subject, "What has Spiritualism Done for humanity." Her lecture was enjoyed by the large number present. I will give one thought: "The preachers used to preach and teach, to keep people out of hell. Spiritualism teaches us how to keep hell out of the people." Prof. Peck spoke in the afternoon upon the subject, "The harmony between Spiritualism and science." The audience was very large and seemed to be in touch with the speaker. After the lecture Mrs. Coffman was blindfolded by a skeptic in the audience and gave numerous answers to questions placed upon the table. It is a new phase for this section, and we trust that many will receive that which their soul needs. Mrs. Coffman will remain until the close of camp, and Mr. Colville will return to us from Jacksonville this week, but we regret very much that Prof. Peck is obliged to leave us on Thursday, owing to affairs at home.

The Ladies Auxiliary still continues its work, and we have been blessed with good workers. Mrs. M. E. Clark, secretary of the Lily Dale Willing Workers, has been ready in all ways to assist, she is truly an efficient and willing worker, and there are others we hope to mention later.

Not only did the Boston firm present us with a sewing machine, but Mrs. Eva Cassigue of Providence, R. I., vice-president of the Ladies Aid, presented a new Singer machine with every attachment. She has used it also to good purpose for our work.

The weather is ideal, just right, about 80° at noon.

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TESTIMONIALS.
MRS. DR. DOBSON-BARKER,
SAN JOSE, CAL.
DEAR MARY:
Your medicine is doing me more good than all the doctors' medicine I have taken the last six years. My right arm has been so bad I had no rest for five years. The doctor here said it was rheumatism; but two years ago a doctor in Bay City said it was the nerves. My right leg took to swelling until it was very large. The doctor said they could not do anything for it but to keep it in your treatment, the swelling has all gone from the leg and my arm is better.
Yours Truly,
MRS. JAS. G. WHEELER, Standish, Mich.

MRS. DR. DOBSON-BARKER,
SAN JOSE, CAL.
DEAR MARY:
I feel that I need another month's treatment of your wonderful remedy. Your medicine has done me more good than all the doctors for the past five years. Awaiting your favor, I am, Yours Truly,
MARY L. PAYNE, McComb, Miss.

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METAPHYSICAL.

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THOUGHTS.

What wonderful things are thoughts!
In what fanciful forms they come!
Respectors nor time nor place,
Their voices are never dumb.
The heart is a delicate harp,
And thoughts are the fingers that play;
At times the music is sad,
At times 'tis brighter than day.

Sometimes upon the harp
Do angel fingers play,
With touch melodious and soft,
Such as have only they;
And good thoughts come and go,
And as long as each sweet chord lingers,
The heart is happy beneath
The touch of those practiced fingers.

Sometime the shapeless imps—
Sprites of darkness and sin—
Play on those tuneful strings,
And the music is discord and din.
And bad thoughts come and go
Like wind moaning thru the trees,
And the erstwhile tuneful harp
Sounds as sad as the wailing breeze.

Oh, may our every thought
Be pure as the light of day,
And ever upon the harp
May angels' fingers play.
At morning and eventide,
In the season's certain round,
In every time and place
May our hearts in tune be found.
—Cork, Ireland, Eagle.

HEART TALKS.

BY HELEN VAN-ANDERSON.

"Why do I not grow more rapidly
in the knowledge of Spirit? I seem
to have come to a standstill."

So many are asking this question,
so many feel discouraged because
they see no answer. Yet there is
growth wherever there is an earnest
sincere heart, no matter what the
seeming. There is not one moment
in which you do not have experi-
ence of some kind and it brings to
you that which adds to your know-
ledge and power. Study your ex-
periences and compare the result as
to your state of mind. See if you
do not know more of life than
you did before.

Study the effect of your words
in your state of mind. The mo-
ment you say you have ceased to
grow, you retard the inflow of new
thoughts which come with experi-
ences. The avenues of your mind
are shut and the consciousness re-
mains focused to one set of ideas.
This is what is called "getting into
the rut."

There must always be free cir-
culation of beautiful thoughts, and an
open, willingness to translate into
action whatever is noble and help-
ful. This impels you not only
to enjoy and revel in the inspiration
but, being filled with it, to give freely
and spontaneously to others.
Can you possibly stagnate under
this continuous activity.

But you say it is not under these
conditions that you seem at a stand-
still, no not often; yet there are
times when, though you speak
and act what you have pro-
ven true in the past your action
is perfunctory, lacking the warmth
and radiance of love. Just here
you begin to criticize and condemn
yourself. Just here the avenues
are closed. Just here mental cir-
culation ceases, and for a time in-
dolence, indifference, discouragement,
reign. You are absorbing
however, even unconsciously, many
new elements of knowledge, and in
due time will enter around of joyous
activity. But the one thing above
all which is important, we say again
is to be sincere. Be true to yourself
in every relation and you cannot
but be true to others. On this
much depends, for your underlying
motive and habits of life determine
the trend and quality of your
knowledge. Do you not see why
the Master iterated and reiterated
His words about love? Why he
taught that to love God, your
Father, and man, your brother, is
the whole law? To love is to live,
to live is to know, to know is to do.
"Do the thing and you shall have
the power." Pour out your love,
your good wishes and good-will
upon those who spitefully use
you. Pray for them, seek to do
them good. It will not only be the
means of a blessing given, but a
blessing received. It will open the
avenues within and without.

Apropos of this is the experience
of a lady who told me of certain un-
pleasant conditions which involved
the moral as well as material well-
fare of another with whom she was
associated in business. The busi-

ness was of such a nature that both
were under the supervision of pub-
lic officials, and the one concerned
with my informant held a position
of trust above her own.

I will let the latter tell the story
in her own words.

"I had been for a long time
greatly annoyed by this woman's
arrogance in presuming, as I called
it, to dictate to me in matters
which I could manage far better
than she, and when for the third or
fourth time I saw her come into
my office intoxicated (alcohol a casual
observer would not have called
it intoxication), and go about
scolding the girls and others em-
ployed in the house, I felt really
indignant, and considered seriously
whether or not to report her. But
something within urged me to wait,
and, although I was sorely tried
and greatly inconvenienced, my re-
flection that she was to be pitied
and helped rather than punished
kept me patient, and one day it
came upon me that now if I ever
meant to practice the law of loving
was my opportunity. So, day after
day, when I saw she was under the
influence of liquor, I silently sent
her my best thoughts and, no
matter how much she annoyed me,
to excuse and make things easy for
her. To my surprise I found her
getting better. Some days she
had scarcely touched anything, and
appeared to be trying to improve
her manners and general attitude
to the rest of us. And so the time
went on and in less than a year she
was like another woman. She
never knew, as far as I was con-
cerned, what I had been thinking,
nor how near I had come to mak-
ing trouble for her by reporting
what surely would have caused her
to lose her position if the report had
been made.

"Setting aside the good that had
come to her, that which came to me
was of infinite value. I found that
the words, 'pray for them which
despitefully use you,' had become
alive to me. They were no longer
mere word forms which only a god
could live up to. They were for me
to prove and after this experience I
could say with authority, it is possi-
ble to live the teachings of Jesus, as
well as admire them."

She gave valuable testimony con-
cerning the law for each and all of
us, did she not?
In recalling the light in her face
as she spoke, and the deep earnest-
ness of her words, I knew that she
had found it "more blessed to give
than to receive." The efforts it had
cost her to overlook the many
annoyances to which she had been
subjected, such as affronts given in
the presence of others, duties un-
necessarily thrust upon her, mis-
understandings emphasized, count-
less small items made to assume
great proportions, was worth more
than all it cost when she found that
the affronts finally lost their sting,
the added duties brought out a
power of adjustment she did not
realize that she possessed before, the
small things dwindled to nothing
in comparison to the dignity with
which at last she could meet them.

She had given a little time, good
will and friendly thoughts. She
had received the unspeakable and
indescribable blessing of discovering
power, grace and moral strength
within her own being, which had
never before been realized.

What did it matter, after all,
whether the woman, or even the
whole world, knew or not? Could
the fact mean more than that she
herself knew of this effort and its
results?

If she had yielded to the impulse
to "report" this one, true, she might
have been freed from annoyances,
might have had more time for the
cultivation of spiritual gifts, but she
also might have shut out of her life
this blessed experience of helping an
unfortunate sister, and finding the
"gifts" she longed for already at hand.

If she had spent time and energy
bemoaning her lot of being subor-
dinate to one not fitted to rule, she
might also have said she had "ceased
to grow" in spiritual knowledge, and,
figuratively speaking, sat down to
stagnate or remain in a rut. It may
be one thing or it may be another
as to what causes this standstill and

consequent shutting of the mental
and spiritual avenues, but be sure of
this, dear hearts, it is always our
privilege to turn away from self and
its demands and live to scatter bless-
ings for others. This is the one sure
way by which we keep the channels
open whereby the flowing streams
and refreshing springs of love and
sympathy shall cleanse and purify
our hearts, and make holy and un-
selfish actions to spring up like
flowers in the desert.

It may be the petty conditions
in daily work and associations, it
may be a cruel grief, it may be loss,
or poverty, or sickness with which
the yearning soul is faced in order
that it may be tested to prove its
strength and steadfastness, but as
surely as it recognizes in any or all
of these conditions a divinely given
opportunity the crucial moment is
over, the test passed, the larger out-
look gained.

Each succeeding day will bring
new opportunities and new victories,
new buds of hope, new flowers of
knowledge. What the wind and
rain and forest are to the seed and
the growing grain these trials of
patience and storms of adversity are
to the awakening soul.

"For his own purpose hath He
sent the strife and the discouragement."

Yet there is back of all the Law
that brings to completion.—Magazine
of Mysteries.

PASSING VIBRATIONS.

ARTHUR F. MILTON.

Silence often speaks—contempt,
Receiving temptation always in-
vites a follower.

Viciousness is never far behind
jealousy. When you are one watch
for the other.

Deception and dissension are the
first rungs on the ladder to crime
and selfishness.

First love is natural love, but
often prohibited by conventionality,
family pride or religious belief.

Physical activity also incites men-
tal activity—fact engendering a
healthier inspiration than faith.

Work or worry is the stimulus
which puts the soul in control of
the body—the secret of salvation
which religion does not teach.

That the best is the cheapest is
generally left to the discovery of
those who can least afford it. Shod-
dy manufactures should be made a
punishable crime.

Suggested thoughts are often equal-
ly as tempting to a sensitive as hon-
eyed words are to the vain or world-
ly-minded; for thoughts generate
feeling, and the evil-minded are a
bane to the spiritual-minded or sen-
sitive.

He who prays to a far-off God
prays to a deaf God.—The Blissful
prophet.

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B. L. Farjeon was one of the very
few writers who set up work in type
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When the novelist first turned to fic-
tion he was editor and publisher of
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of the chapters of his novel "Griff" were
transferred direct to type by the late
Mr. Farjeon, who was one of the most
rapid compositors of his time. He was
a firm believer in charms and attrib-
uted much of his good fortune to a New
Zealand greenstone which he wore for
many years on his watch chain.—Lon-
don Tit-Bits.

The Home Product.

"I should think you would be am-
bitions for political distinction."
"No," answered Mr. Cumrox, "I don't
care for it. My daughter has studied
painting and her pictures of me are
funny enough without calling in the
aid of any professional cartoonist."—
Washington Star.

The Single Misfortune.

"Misfortunes never come singly, you
know, Miss Priscilla."
"Alas," said the poor maiden, shak-
ing her head, "the single misfortune is
the worst of all!"—New Yorker.

Painless Operation.

The old beau was trying to make
himself look youthful.
"He is dying for love," they com-
mented.—Chicago Post.

The kicker usually does not make
much progress, notwithstanding that
he puts his best foot forward.—Boston
Transcript.

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A FEW STRAY THOUGHTS.

Again the war cloud is raging and the terror of its action is daily recorded. And altho it is in the far east, distance has no significance when considering the welfare of the human race from the standpoint of a humanitarian thought, and therefore I take the liberty to comment upon its justice and injustice. We will not treat the subject from the standpoint of commerce, (with which one is thoroly familiar) as it has no bearing whatever on the issue in the light in which to represent it.

The first impression I wish to leave upon the mind of the reader is that territory and the claim to its ownership by any person, state or government should not be considered in advance of the value of human life. It is time the old picture that has been held before our vision of the conquests between people and nations, for ages back, filled with bloody records, should be torn from the walls of our memory and relegated into the background with all other barbaric ideas. As a people who are trying to hasten the Humanitarian Era, and class ourselves as intelligent and independent thinkers, we should by this time view these acts from a different standpoint.

There are many grand and noble reformers in the world, who have the welfare of every human being at heart, and who can be classed as being really intelligent; but they do not reach the throne or the Presidential chair, because of the mighty force of commercialism and superstition.

Is it intelligent to build monstrous implements of war by which to extinguish the life of thousands because of the disagreement over religious matters or a piece of land? Is it intelligent to shower shot and shell upon a city, thus killing men, women, and innocent babes? Is it intelligent for father and son to face each other as bitter enemies on the battle field because of their being citizens of a different government? Is it intelligent for countries to employ chaplains for each war vessel to pray to a god for strength to overpower each other? Is it intelligent for countries to tolerate systems known as religion that will offer up thanks and revel in the downfall of others? Is it intelligent and sound reasoning to suppose that some special providence has given to any nation the right to crush a weaker one and take something from their very doors? Is it intelligent to have governments founded on a basis where a few constitute its head, and who have a right to command the masses to defend them in their eagerness for supremacy? Is it intelligent and civil to suppose that any piece of the earth is valuable enough to purchase with human blood? Is it just and rational, you Christians, to think that a general of a victorious army stands any higher in the estimation of your God, than the most humble citizens of the enemy who fell in battling for what his conscience told him was right?

Why do I ask these questions? Because there never has been a war declared without invoking the Almighty for His support to help them to victory—which thought has always stimulated malice and antagonism. The Russian churches all over the world today are puncturing the atmosphere with prayers to the Almighty for assistance to defeat the Japanese, and praying for the soldiers who have already fallen in battle; while the Japanese are thanking their God for His aid in slaughtering the Russians, and making heroes of their dead soldiers and placing them at the right hand of God. The American press is at the same time boasting of the work of the Japanese admiral, who won the first battle, because of his having graduated from Annapolis and

accepted Christianity, thus again proving the Christian spirit of contempt and insolence.

What are these conditions but a disgusting picture of human wretchedness, an accidental respite of a few years repose? Wearied with war and tired of human butchery, they sit down to rest and call it peace.

The cruelty and injustice of war cannot be pictured too deeply! The brush of a Raphael or Angelo could not put it on canvas! It is only the heart touched with justice and sympathy for the entire human race that can keenly feel its sting! Words fail when I think of the lives they have wrecked, the homes they have made desolate, the children they have made fatherless, the wives that have become widows, and the innocent babes that have been torn from their mothers' breasts. All caused by man's own hand and brain. How long, Oh! how long, will man walk in the shadow of the cloud of ignorance, selfishness and cruelty? How long before right will make might? How long before Nature can evolve the elements that compose man into a more harmonious substance that will elevate his perception beyond this gloom of mental, and physical warfare.

Let us take Nature as our guide. Man (meaning woman also) is a product of her elements, and she has equally provided the necessities for their existence; but I do not believe she has created any law by which one class have a right to defraud or steal from one another! And if they do steal, I do not believe she intended her destructive elements for the purpose of killing, the one who did the stealing. The unjust laws that exist are errors of the undeveloped thoughts of men, that are now struggling to break away from the dark traditional teachings of the past that have poisoned the mind and enslaved the intellect and which are still being impregnated into the mind of the child, fettering its unfoldment into higher ideas. The child, when born, is as much in advance of the parent as the parent is older than the child, and in my opinion one of the greatest crimes is that of the parents forcing upon the child the stale ideas which they have received from their ancestors. The brain of a child is even more sensitive than the Edison cylinder and repeats what has been impressed upon it, as the brain expands the idea cell, so that when it reaches maturity and the reasoning faculties come into play, it finds that an obstruction has been builded which will require a long time to surmount.

We realize that education is necessary while we are compelled to use oral expression; but outside of that, let Nature, who has been the constructor, be also the instructor, of the young minds. Let it drink in her pure elements of the sunshine of progressive evolution, impressed with beauty and justice instead of form and law; with peace and love instead of hatred and evil; with thought and kindness instead of haste and revenge; with truth and deeds instead of superstition and deception. Consequently when reaching maturity would be free from any tendencies of cruelty, injustice, or warfare.

H. L. HANSON.

"Law is negation. Law is limitation. Truth know no Law. Truth is Law. Law recognizes something higher than itself. There is nothing higher than truth. Truth is. Error is not. The law in the Garden of Eden was negation. It was the inhibition of error. The flaming sword was not set up, or the cherubin stationed as the sentinel watch, till after the transgression; after the expulsion. Then the sword was not set up because of anything within the Garden, but as limitation to that which was without.—Professor S. A. Weltmer.

THE NEW THOUGHT FEDERATION.

Under the power vested in it by the New Thought Convention in Chicago, the Executive Committee has perfected a New Thought Federation and has organized the Board of Directors with the following officers:

President, Rev. R. Heber Newton.

Secretary, Eugene Del Mar.

Assistant Sec'y, John D. Perrin.

Treasurer, H. Bradley Jeffery.

Auditor, Bolton Hall.

The Board of Directors is divided into an executive Committee, composed of Margaretta G. Bothwell, Eugene Del Mar, Bolton Hall, H. Bradley Jeffery, and Charles Brodie Patterson, and an Advisory Committee composed of Nona L. Brooks, John D. Perrin, Charles Edgar Prather and Helen Van Anderson. To this committee have been added H. H. Schroeder and Francis R. Pierce of St. Louis, Joseph Stewart of Washington, D. C., and Henry Harrison Brown of San Francisco, Cal.

At a recent meeting held in New York City various resolutions were adopted and the tentative statement of "The Significance of the New Thought" was changed and shortened, the idea being to make no limitations or boundaries. A constitution governing the workings of the Federation was adopted, which will soon be printed for the information of the public.

The address of the Secretary, Eugene Del Mar, is 557 West 141st St., New York City.

THE NEW THOUGHT CONVENTION

The Fourth Annual New Thought Convention will be held at St. Louis, Mo., during the World's Fair, on October 25th to 28th, inclusive. The sessions will be held in the magnificent Music Hall, located at 13th, 14th and Olive streets, which has a seating capacity of 3,000.

The Executive Board of the New Thought Federation, which was elected at the convention held in Chicago last November, is making active preparations for the most successful convention yet held. It will be international and will become as noted as the World's Congress of Religions at the Columbian Exposition in Chicago, Friday, Oct. 28th, has been designated by the World's Fair management as New Thought Day, and the same will appear on all the official announcements of the Exposition.

Following is the invitation from President D. R. Francis which was thankfully accepted by the convention in Chicago:

On behalf of the Louisiana Purchase Exposition I desire to extend to the New Thought Convention a cordial invitation to hold the annual meeting of the Association for 1904 in the city of St. Louis.

In this year will be held at St. Louis the Universal Exposition in commemoration the 100th anniversary of the Purchase of the Louisiana Territory. The Exposition Management will be prepared to furnish without charge a satisfactory hall for the holding of the sessions of the Association. The Committee on Ceremonies will, if desired, recognize the presence of the New Thought Convention by setting apart a special day, or by providing some distinctive feature of the program. Respectfully,

D. R. FRANCIS, President.

Invitations for the holding of this year's convention at St. Louis were also received from the Business Men's League and Hon. Rolla Wells, Mayor of St. Louis, who will render assistance for the success of the meeting.

The detail work of the convention is under the personal direction of Rev. John D. Perrin, pastor of the West End Church of Practical Christianity, St. Louis, and assistant secretary of the New Thought Federation. He will be assisted by able workers, the following having been appointed as chairmen of the various sub-committees:

Publicity—Charles Edgar Prather, Kansas City Mo.

Transportation—Bert Pierce, St. Louis, Mo.

Reception—Mrs. Katherine Medcraft, St. Louis, Mo.

Music—Prof. LeRoy Moore, Kansas City, Kan.

Hall—E. M. Dinning, St. Louis, Mo.

Hotel—W. H. Gummarsell, St. Louis, Mo.

These chairmen, with the addition of Rev. H. Schroeder, Edmund T. Bunting, Mrs. Vintie Root McDonald and Rev. J. D. Perrin, constitute the Convention Committee.

Arrangements are being made with the hotels and railroads for the accommodation of our people, and the committee will have a complete list of hotels, rooming and boarding places with the lowest prices obtainable. All those desiring reservations should address Rev. J. D. Perrin, 4606 Morgan street, St. Louis, stating the amount they wish to pay, and satisfactory arrangements will be made. The railroad rates will be moderate, probably not over one-half fare from any point.

One of the pleasant features of the convention will be a Chorus Choir of two hundred voices.

It is not too early to begin making your arrangements to attend the Fourth New Thought Convention, Oct. 25th to 28th, when you can visit the Louisiana Purchase Exposition at the same time.

Would Not Like to Live Forever.

The Bible has been interpreted in such a manner that we have hundreds of different opinions as to its meaning. And even in regard to the ordinary problems of life people will differ just as much as upon the more obscure statements in the Bible. It seems natural for people to differ on very simple questions, and it is my experience that Spiritualists are no exception to the rule.

Why, only a short time ago in conversation with a local Spiritualist, I was informed that "death is not a necessary consequence to life here on earth; it is only because we have not lived correctly that we die."

Said my friend: "I think this would be a beautiful place in which to live if all pain and sorrow were banished; and I think we should all endeavor to bring this desirable condition of affairs about by remaining here longer than the usual span of life and striving earnestly for the uplifting of mankind. Just as soon as we gain experience so as to be of use here we generally die, but if we violated none of the laws of our being we would never die."

I was astonished and vouchsafed no reply but nevertheless there came to mind the descriptions I had read of the spirit home; of the increased fields of usefulness of the pleasant meetings with friends who had passed from earthly existence; of the great vistas of knowledge within our reach when we are no longer trammelled by the limitations of the body; and I understand that no matter how spiritual the inhabitants of earth and their environments became the spiritual existence apart from the body would be still grander, still far beyond the wisdom of earth as it is at the present time. We may increase in wisdom here but a we increase in the ability to gain knowledge and spirituality, so will those who have gone before also advance to far greater heights than we ever attain while on earth.

If there are no opportunities to be of use in the world beyond, if we would be unable to lift one human life from wrong after we had laid down the physical body, then indeed it would be best to remain where we could use our humble strength in the struggle for a humanized humanity.

But such is not the case for when we have laid aside our earthly bodies, and have gained knowledge and experience not obtainable while on earth, we can return with the added power which knowledge brings and work with far more chance of success for the uplifting of our brethren on earth and in the lower spheres of spirit life than would ever be possible while confined exclusively to earth.

Earth is the soil in which, like

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D. A. V. & P. R. R.

(Central Standard Time.)
One hour slower than Eastern Time.

No. 1	No. 2	IN EFFECT NOV. 15, 1903.	No. 2	No. 4
7:55 a. m.	5:00 p. m.	Dunkirk	Ar.	8:20 a. m.
8:00 a. m.	5:10 p. m.	Prentiss	Ar.	8:32 a. m.
8:05 a. m.	5:15 p. m.	Louis	Ar.	8:45 a. m.
8:20 a. m.	5:30 p. m.	Lily Dale	Ar.	8:52 a. m.
8:30 a. m.	5:40 p. m.	Cassidaga	Ar.	9:05 a. m.
8:40 a. m.	5:50 p. m.	Moons	Ar.	9:12 a. m.
8:45 a. m.	5:55 p. m.	Sinclairville	Ar.	9:25 a. m.
8:57 a. m.	6:06 p. m.	Gerry	Ar.	9:32 a. m.
9:00 a. m.	6:10 p. m.	Falconer	Ar.	9:45 a. m.
9:40 a. m.	6:45 p. m.	Jameson	Ar.	9:52 a. m.
9:45 a. m.	6:50 p. m.	Falconer Junction	Ar.	10:05 a. m.
10:05 a. m.	7:07 p. m.	Warren	Ar.	10:12 a. m.
11:20 a. m.	8:25 p. m.	Titusville	Ar.	10:30 a. m.
				a. m. p. m.

*Daily.
†Daily except Sunday.

SUNDAY TRAINS.

Leave Titusville 7 a. m., Falconer, 9:14; Lily Dale, 9:52; arrive Dunkirk, 10:25.
For return see number 3 above.

Central Standard Time is one hour slower than Eastern Standard which is used by the towns along this line.

Visitors to Lily Dale from the east and west can make connections with D. A. V. & P. R. R. trains at Dunkirk, Falconer Jc., Warren and Irvineton. 92-Tyr

the oak, the spirit originates. When the miniature oak bursts the acorn and sends its rootlets into the surrounding soil it then ceases to be content, but pushes upward into the clear light from above. Likewise to the spirit—necessarily brought into life in the dark conditions of earth—the time comes when it can no longer be restrained, but bursts asunder the bonds which hold it to its prison of earth and rises toward the light above. Like the oak it germinates in the darkness of earth but if confined and not allowed to rise would soon cease to grow.

It is indeed true that just when we have reached the prime of life we are called away but there is no reason to regard that as an irretrievable calamity. This earth is but a transient dwelling place wherein the soul gains a start on the never-ending road of evolution. What need to cramp the soul in the bonds of flesh when there are countless others ready to take up the position made vacant by the arisen one? Consider also, that those whom we would help will also pass over and that we can still continue our work with far better chance of success.

Spiritualists have cast aside the Christian's heaven whose inhabitants do nothing but sing praises, and parade up and down its gold-paved streets. In their place we have a world of usefulness whose inhabitants are not blind to the wrong and suffering going on about them, but who are earnestly striving to better the condition of those in the lower spheres of spirit life and also on the earth.

Knowing these things it is astounding that Spiritualists will believe the ludicrous theory that eternal life on earth is desirable or possible.

Earth would be a beautiful home, a marvelously happy home, if all wrong and pain were eliminated, but still it would be unsatisfactory as a permanent dwelling place, the pretensions of dreamers to the contrary notwithstanding.

While extremists may philosophize upon impossible premises, the practical Spiritualist will go serenely on his way, firm in the belief that Nature understands what is for our greatest benefit.

GEO. B. FERRIS.

"A lot of misery comes to a man who sits down and waits."

"No woman is always right and no woman's husband is always wrong."



Dr. L. W. De Laurence, Adept and High Caste Yogi.

HINDOO MAGIC AND INDIAN OCCULTISM.

DR. L. W. DE LAURENCE, Adept, High Caste Yogi and Master Lama of the Temple of Hage Ka, Delhi, India, who is the Initiated and Wonderworking Medium between the Great Concealed Adpts of India and the Western Student of Occultism, has been granted the Sacred Right to place in the hands of all sincere and interested Occult Students Illustrated and Valuable Literature which contains accurate and Secret Knowledge of the Inner Circle of the Hindoo Adepts and Master Lamas. This instructive and intensely interesting literature also pertains to Hindoo Magic, Adeptship, Witchcraft, Personal and Vital Magnetism, Psychic Diagnosis, Black Art, Magic and Sorcery, Necromancy, Pneumatology (Astral Influence), Diabolical and Ceremonial Magic, Incantations, Conjurings of the Spirits of the Astral Plane, Medieval Theosophy, Philosophy of Disease and Medicine, also Clairvoyance, Propelling Astral Body, Occult Influence, Mediumship and Occult or Thaumaturgic Powers, To Bind, to Constrain, to Appear and Discharge Evil Spirits, The Nature, Possibilities and Dangers of Spiritism, Magical Art, Demonology and Witchcraft, Mundane and Sub-Mundane Spirits, Methods Used by Magis and Necromancers to Call Up the Souls of the Dead, Exorcisms, Astral Auras, Clairvoyance in Dreams, Magical Powers, Evil Desires, Astral Entities, Black Magic, Cosmos, Cure of Obsession, Curses, Chaos, Elementaries, Earth Bound Spirits, Haunted Houses, Mumia Used in Witchcraft, Mumia of Criminals and Suicides, Magnus Limbus, Karma, Images, Love Charms, Lying Spirits, Prophecy, Psychometry, Remedies Against Witchcraft, Vampires and Witch Trails, Etc., Etc. Rarely, if ever, will the Student of Spiritism, Clairvoyance and Occultism have the opportunity of obtaining such handsomely illustrated literature as this Master Lama has been granted the right to place in the hands of every sincere and interested Student of Hindoo Magic and Indian Occultism. Dr. De Laurence will send this literature while it lasts to interested Persons Only—Free. Address, DR. L. W. DE LAURENCE, Adept and High Caste Yogi, 344 Michigan Ave., Chicago, Ill., U. S. A.



Savitri Saravali.

THE PSYCHIC EDUCATOR.

Conducted by MOSES HULL.

BIBLICAL SEANCES.

An ignorant people can generally be depended upon to fight their benefactors and best friends. Jesus came to save the Hebrews from themselves, and they killed him. Paul said to the Callatians, "Am I become your enemy because I tell you the truth?" That grand old man, William E. Gladstone gave himself no rest day nor night until he secured suffrage for the common people; as soon as the people got the power they put him out of office.

For more than two score of years we have been telling the people that the Bible was not an oracle, nor yet a series of oracles, but a literature; and that when understood in that light it would cease to be the master and would become the servant of the people—that the time would come when ignorance would give place to knowledge, then Spiritualism would be par excellence the interpreter of the Bible. All will come, if not to Spiritualists it will certainly be given to Spiritualism to find the meaning of that book.

In this we have been opposed much more by ignorant and bigoted Spiritualists than by either the church or the outside world. Now, thank heaven, light is coming and Spiritualists are beginning to see that the Bible when correctly interpreted sustains Spiritualism in all its phases. All religions and all sacred books do the same thing. In fact all religions, including those of the Christians originated in the same place, and had phenomena for their base.

Persia, perhaps had one Zoroaster before the Hebrew Moses, and two following him, all getting substantially the same things which came to Moses and the prophets. Several Christs preceded our Jesus who said and did about the same things that the so-called Christian Savior did.

In looking up the matter not long since we found not less than twenty six kinds of manifestations similar to those represented in Modern Spiritualism, thus justifying the statement of the wise man, "I know that whatsoever things God doeth it shall be forever," Ecc. iii. 14.

We did not take our pencil at this time to describe the various phases of the Spiritual phenomena of the Bible, but to talk of a few of the seances to which reference is made in that book. Did a Christian ever

think of what Jesus meant when he said, "Where two or three are gathered together in my name there am I in their midst?"

Did they ever think of the fact of Jesus, greatest manifestations being performed not when He was with the multitude, nor yet when He was alone, but when He was in the presence of only Peter, James and John? Such was the case in His noted transfiguration seance. When the Ruler's daughter was revived from apparent death, beside the above mentioned individuals the father and mother of the girl were admitted to the seance.

On the occasion of the speaking of the Ten Commandments in the dark a circle was formed about the base of the mountain. See Ex. xix. 16, 25.

When a certain individual was guilty of blasphemy they put him in ward, that is in jail until Moses could hold a seance to find out what should be done with him. Lev. xxiv. 12.

A sitting of seventy men in Num. xi. 14-26 developed every one of them as mediums.

In 2 Kings vi. 32, when king Ben Hadad had determined to kill Elisha, the medium, the thing was revealed to Elisha in a seance. It came to Elisha, as he "sat in his house, and the elders sat with him."

In the third chapter of second Kings, Elisha, after a private sitting, and under the influence of music made by a "minstrel," when "the hand of the Lord was upon him," prophesied correctly for his enemy, King Jehoram. See especially, verse 15.

In Jer. xxxvii. 14-18, when Jeremiah was a prisoner in a dungeon the King had him brought out to hold a secret seance with and for him.

In Ezek xxi. 4, the prophet refuses a private seance to the rebellious elders of Israel.

On the day of pentecost they sat in a circle and waited ten days for the Holy Ghost,—spirit power—to come and fill the house where they were sitting. After this long sitting the manifestations were truly wonderful. They spoke in foreign languages, gave tests, healed the sick and spoke as the spirit gave them utterance.

OUR LITERARY RECORD.

SPIRITUALISM IN THE BIBLE. By E. W. and M. H. Wallis, Authors of "A guide to Mediumship." London: Office of Light, 110,

taries of the societies under their charge. In short the association is going after the fraudulent mediums in a systematic manner, and it is proposed to drive them out of business at the earliest possible time.

CONVENTION NOTES.

John B. Chisney of Chisney, and J. F. Havens represented the southern part of the state in an acceptable manner, contributing \$25 each for the benefit of the new association when it was announced that such contributions were needed. A half dozen others contributed like amounts. The contributions all told were about \$300.

All agreed that the frauds must go. They might as well get their baggage on a raft, for there will be something doing.

There were many good five minute speeches by the delegates at the Sunday morning conference. Dr. Bitters talk was especially good.

President Barrett announced that there were now 21 state organizations chartered under the national association.

E. W. Sprague and wife, the missionaries who worked up the convention will go to Oxford, Ind. tomorrow where they will organize a society.

President Barrett went to Toledo last night. Mr. Schram, the president of the new State association, is a business man of Peru being president of the retail grocers' association of that city. Many of the delegates are mem-

St. Martins Lane, W. C.

Having read both volumes of "A Guide to Mediumship," We are prepared to recommend them; they rank among the very best works on that subject. The present little volume of 104 pages does not fall behind the other works of these talented Authors. After an interesting Preface, the matter of the book is divided into fourteen well written chapters filled with quotations from the Bible, and with gems from The Nineteenth and Twentieth Century authors. The Titles of these chapters are as follows: First, Introduction. Second, Inspiration and Mediumship. Third, The Prophet Mediums. Fourth, The Word of God. Fifth, Angels: Who and What Are They? Sixth, The Endor Seance. Seventh, Spiritualism past and present. Eighth, The Psychic Powers of Jesus. Ninth, Good Conditions Indispensable. Tenth, The Teachings of Jesus. Eleventh, Spiritual Experiences of Peter, Stephen, and Philip. Twelfth, Spiritualism of Paul. Thirteenth, Biblical and Modern Psychic Phenomena. Fourteenth, God in Man; Or "The Christ of God."

Every Spiritualist should own and study this book. It can be had of the Authors. Address as above; there is nothing in the Book indicating the price.

WISCONSIN STATE SPIRITUALIST ASSOCIATION.

The Wisconsin Association of Spiritualists will hold its Fourth Annual meeting, in the Spiritualists Temple, in the Morris Pratt Institute Building, Whitewater, Wisconsin, on Tuesday, Wednesday, and Thursday April 18, 19, and 20, 1904.

A good time is guaranteed for all who come to this Convention filled with a love of the cause of Spiritualism. Besides the speakers and mediums of Wisconsin, several workers from other states, have signified their intention to be present and assist in the work to be done. Each evening will be devoted to lectures, platform mediumship and other interesting entertainment. The Morris Pratt School will take occasion, during the convention to let delegates and visitors see some of its work. It is hoped that there will be a general rally at this meeting—that all will come with their souls fired with the work of Spiritualism.

bers of the Chesterfield campmeeting association.

The vocal solos by Mrs. Russell were excellent and much enjoyed.

One of the features of the exercises last night was the excellent music by the E. Z. Mandolin club of this city.

The board of trustees will select the place for the next annual convention.—Anderson (Ind.) News, Feb 29.

SYMPATHY.

Stranger things than these have been seen among the hosts of men. For ages that are far remote, In holy books the sages quote Sweet words of comfort, words of cheer, And things that to our hearts are dear.

But ah, the sweet loved ones, better far Is the kindly face, no beauty mar, Where love-light shines from the soul not far.

Where kindly sympathy expressed in deed Shows virtuous friendship in time of need.

LIDA M. DEIBLER.

Olean, N. Y.

Low Colonists' Rates, West—Lake Shore Ry.

Every day until April 30, agents of the Lake Shore & Michigan Southern Railway will sell one-way colonists' tickets to certain authorized points in the West and Northwest, including the Pacific Coast country, at extremely low rates. Also on first and third Tuesdays in March and April, special low rates to points in the South, Southwest and West. Consult any Lak Shore ticket agent or write to A. J. Smith, G. P. & T. A., Cleveland, O. 153-3t.

DEATH

Its Meaning and Result.

DO YOU, as a Spiritualist, Free Thinker, or seeker after light and truth, desire to know why there is not a reliable and proficient telegraphic line of communication existing between earth and the spirit world? Do you wish to know who are blocking the way of this possibility and for what purpose? Do you wish to know under whose censorship all mediums are, which servitude so limits their possibilities? Who it is that blocks the way of the greatest discovery of any age, becoming common knowledge, to gratify a jealous propensity and serve a selfish desire? If so, then read the greatest book of modern times.

"Death: The Meaning and Result,"

by JOHN K. WILSON, a member of the Pennsylvania Bar. 560 Pages, Illustrated. Cloth, \$1.25, Postpaid.

In The World Celestial.

BY T. A. BLAND, M. D.

Is a wonderful book, being a record of the actual experiences of a well-known literary man, who, while in a hypnotic trance, spent ten days in the realms where dwell the so-called dead, and with his dead sweetheart as his guide, made a tour of the heavens and hells.

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CERTAINLY SEND ME NO MONEY. But a statement from the publisher of "The Sunflower" that you have deposited with them the sum of \$25, to be forwarded to me when the Cancer is removed, or returned to you if it is not, and I will send you, postpaid, my formula, which is painless and has NEVER failed. Edw. K. Gore, Lawrence, Kan.

The New Life.

BY LEROY BERRIER.

Author of "Cultivation of Personal Magnetism."

The New Life is an expression of the New Thought, which is so rapidly making its way in thousands of minds.

We have learned of the power of thought, and that by right thinking our lives and surroundings will be all that we can desire. This book presents in a simple and clear style the fundamental principles, an understanding of which enables us to realize the new life.

In this book the writer deals with the principles which constitute the very basis of the successful married and home life. Handsomely bound in cloth, Price, One dollar.

BOOKS AND PAMPHLETS

—BY—

Moses and Mattie E. Hull.

WHITEWATER, WIS.

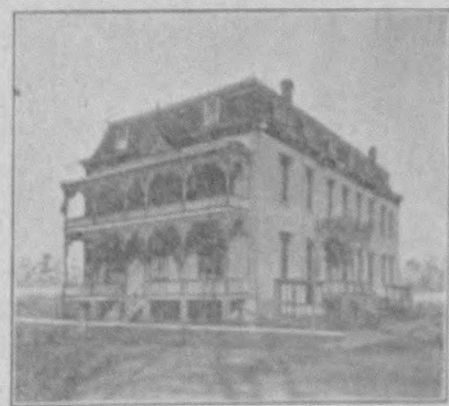
The Hull-Jamieson Debate.

The Greatest Debate ever held on Spiritualism. Between Moses Hull, President Morris Pratt Institute, Whitewater, Wis., and W. F. Jamieson, Secretary of the National Liberal Party, Cincinnati, O. Portraits and brief auto-biographies of the disputants, 412 pages. This debate, held at Lily Dale, N. Y., July 10-20, 1901, contains 32 speeches of from 30 to 40 minutes each, in length. It contains the greatest store of facts and arguments on every side of the great question of Spiritualism that can be found in any one volume in the world. It is a high-toned Polemic discussion, and in no sense of the word, a fight or quarrel. Price, post paid, \$1.00.

Two in One.

A volume of nearly 800 pages, with excellent portrait of the author. There is more Spiritual, Scientific and Historic argument for Spiritualism in this book than any other Moses Hull ever wrote. It contains stores of argument which cannot be gained. Price, post paid, \$1.00.

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The Morris Pratt Institute Association, Whitewater, Wis.

Our Bible; Who Wrote it? When—Where—How? Is it Infallible?

A Voice from the Higher Criticism. The latest of Moses Hull's books, with portrait, 412 pages. While this book furnishes a more definite inside knowledge of the Bible and its contents, how and when it was made, and how it is to be interpreted than any other book in the line of Liberal Literature, it also gives a brief history of the Canon, and of other Bible and religious. Everyone needs it as a hand-book of definite knowledge of Bible—their origin and contents. Price, post-paid, \$1.00. A small edition has been printed on thinner paper, which will be sent post-paid for 75 cts.

The Christs of the Past and Present.

or, A Comparison of the Christ Work or Mediumship of Biblical Notables, and the Conditions they required, with Similar Manifestations in Modern Spiritualism. A revelation and enlargement of "Jesus and the New Name." A careful comparison of the Spiritualism and Mediumship of the Bible with that of today. By Moses Hull. An invincible argument, proving that Jesus was only a medium, subject to all the conditions of modern mediumship. It also shows that all the manifestations throughout the Old and New Testaments were under the same conditions that mediums require today; and that the coming of Christ was the return of mediumship to the world. Price 15 cents. A few bound in cloth, 25 cents.

Encyclopedia of Biblical Spiritualism, With Portrait of the Author.

This is one of the most entertaining books that ever came from the pen of Moses Hull. It contains references to several hundred places in the Bible where Spiritualism is proved or implied, and exhibits the Bible in a new light. Besides this, it contains a brief sketch of what is known of the origin of the book of the Bible. Ministers, doctors, lawyers, judges, congressmen and senators read and grow enthusiastic over this book. This Encyclopedia will work a revolution in Bible interpretation. Price, post-paid, \$1.00.

The Spiritual Alps and How We Ascend Them.

or, A few thoughts on how to reach that altitude where the spirit is supreme and all things are a subject to it. With portrait. By Moses Hull. Just the work to teach you that you are a spiritual being, and to show you how to educate your spiritual faculties. Second edition just published. Price, bound in cloth, 50 cts.; in paper covers, 25 cents.

Joan, The Medium.

or, The Inspired Heroine of Orleans. By Moses Hull. This is at once the most truthful history of Joan of Arc and one of the most convincing arguments on Spiritualism ever written. Victor Hugo said: "Joan of Arc was the last of the great women who ever lived of an age at the age of 18 years, and the only general who never made a mistake." No novel was ever more interesting, no history more true than this pamphlet. Price, cloth covers, 25 cents, paper 15 cents.

Talmagean Inanities, Incongruities, Inconsistencies and Blasphemies.

A review of Rev. T. DeWitt and Rev. Frank DeWitt Talmage's oft repeated attacks on Spiritualism. This is not dry argument; it is learned, logical and witty. It is filled with just such arguments as are needed to meet the stock arguments that are used every day to kill Spiritualism. Moses Hull shows that every one of the Talmagean arguments has a sharper edge to be used against themselves than the one they use against Spiritualism. 48 well printed pages. Price, 15 cents.

The Spiritual Birth; or, Death and its Tomorrow.

The Spiritual Idea of Death, Heaven and Hell. By Moses Hull. This pamphlet contains the most realistic interpretations of many things in the Bible never before given, explains the heavens and the hells believed in by Spiritualists. Price, 10 cents.

Wayside Jottings.

Gathered from the Highways, Byways and Hedges of Life. By Mattie E. Hull. This is a marvellously useful book of selections from Mrs. Hull's best poems, sermons and essays, and contains a splendid portrait of the author; also a portrait of Moses Hull. Price, neatly bound in English cloth, 75 cents.

Spirit Echoes.

A collection of Mrs. Hull's latest and best poems, neatly printed and bound in beautiful covers. Especially fine in reading in evening meetings and on funeral occasions. It has Mrs. Hull's latest portrait. Price, 75 cents.

Spiritual Songster.

By Mattie E. Hull. Fifty-eight of Mrs. Hull's sweetest songs, adapted to popular music, for the use of congregations, churches and families. Price, 10 cents, or 75 cts. per hundred.

The Old and the New.

or, The World's Progress in Religious Thought. In this pamphlet Moses Hull shows the advancement of the world from its infancy to the present maturity. Price, 10 cents.

All About Devils.

or, An Inquiry as to whether Modern Spiritualism and other great Reformers came from His Satanic Majesty and His Subordinates in the Kingdom of Darkness. By Moses Hull. 60 pages. Price 15 cents.

The Real Issue.

By Moses Hull. (Only a few left and not to be reprinted). A compound of two pamphlets, "The Irrepressible Conflict," and "Your Answer to Your Life," with important additions making a book of 160 pages. This book contains statistics, facts and documents on the tendency of the times. Every one should have it. Price, 10 cents.

Swept Away.

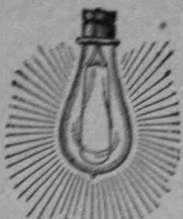
A sermon by Moses Hull on some of the sins of our age makers, in which the "Refuge of Lies" heaped up as reasons for sinful legislation has been "Swept Away." This pamphlet should be read by every one interested in the condition of our country and how to improve it. 36 pages. Only a few left and not to be reprinted. Price reduced to 5 cents.

The Devil and the Adventists.

A scathing reply to recent attacks on Spiritualism made by the Adventists. In this 40 page pamphlet, both the Devil and the Adventists get their dues. Price reduced to 5 cents.

LIGHT FROM EVERYWHERE

EAST NORTH
WEST SOUTH



This department is conducted to enable Spiritualists and Public Workers to keep in touch with each other and with the work. Send us notices of your engagements or any other items of interest. Officers of societies, send us reports of your meetings, entertainments, what speakers you have, your elections, reports of annual and other business meetings, in fact, everything you would like to know about other societies.

Write reports with typewriter or plainly with pen and ink. Never use a pencil or write on both sides of the paper. Make items short and to the point. We will adjust them to suit the space we have to use. A weekly notice of your meetings written on a postal card would look well in this column.

Always sign your full name and address to every communication; not necessarily for publication, but as a guarantee of good faith. "Correspondent" or "subscriber" gives us no clue to the author. The printed article can be signed that way if you wish it but we must have your name for our own information.

Manuscripts will not be returned unless stamps are enclosed for return postage. If not used they will be retained thirty days and then destroyed. Retain copies of poems as we do not return them if we can not use them.

Suggestions for the improvement of the paper are invited.

THE SUNFLOWER PUB. CO., LILY DALE, N. Y.

Mary Jones writes from Conneaut, O.: "February has come and gone, and took our able speaker we have had the past month, to the sunny south (Mrs. Amnda Coffman). We realized a very successful month, as she is a grand worker, and we are always benefitted by her coming, both spiritually and financially. She not only gains the admiration of the Spiritualists, but outsiders as well, speak in highest terms of her. We hope to have her back in the fall. Following her comes our gifted Prof. Lockwood for the month of March. We have advertised him well, and I am sure some of our old Conneauters will get their eyes open and begin to realize there is a continuity of life in a different form than they ever heard before, and when he gets through with them, they will have something to think of. We have our regular socials and suppers every two weeks, and feed from ninety to one hundred each time. We had one entertainment while Mrs. Coffman was with us that netted us a profit of thirty-three dollars and sixty-one cents; had several games and a good time. The society at large entered in to make a success and did it to their satisfaction. My mother, Sarah Phelps who has been confined to her bed since last September is now able to sit up over an hour, and can walk with assistance six or seven steps. She has been a Spiritualist forty-seven years, and thru the help of the angel world, and what little we can do on this side, she is in hopes to plant her flowers as usual when the spring time comes.

I can say to Bro. Bach if he will come up he we will show him a robin we know is the first of the season, and today is out telling us in his quaint way that spring is coming sure. THE SUNFLOWER is a welcome guest in our home, we look for it as much as we do our daily paper."

R. F. Livermore writes from Corry, Pa.: "Mr. C. B. Nichols of Andover Ohio, the materializing and slate writing medium has been with us for the past week, affording those interested in the grand truths of Spiritualism, a rare treat by the exercise of his wonderful gifts. Mr. Nichols held several very successful and satisfactory seances which were well attended. Friends were enabled to meet friends those who had been separated by so-called, death, to exchange greetings and prove beyond a doubt that those who have left the mortal form still live, and are actively interested in the welfare of those who are left and waiting. Mr. Nichols always insists on strictly test conditions. We confidently recommend Mr. Nichols to the favorable notice of all who are interested."

A clipping from the Corvallis, Ore. Gazette says: "One of our pretty little Corvallis school girls bought a bunch of sweet-smelling violets, picked from her own garden only yesterday, and with it an extract from a letter just received from a relative in New York state. The letter said: 'How we envy you in your beautiful Willamette Valley. Our entire country is covered with snow from four to ten feet deep. We have not seen the ground since the first of November. The thermometer is now 12 degrees below zero.' Then the little girl said: 'Papa is scolding because he has to mow the grass on the lawn.' Something of a difference between places on the same parallel. There is still room for some

more population in Oregon." We think the "pretty little Corvallis school girl" must have been a friend to THE SUNFLOWER as accompanying the clipping were some sweet-smelling violets. Many thanks for your remembrance, Miss Flint.

Dr. Beverly writes from Chicago: "The Spiritual Science Society will hold their monthly party at Lakeside Hall, Saturday evening, March 26th. This will be a palmists party, for the benefit of mediums and psychics of all kinds. Everyone who buys a ticket for only 25 cents will receive a short reading free from their choice of mediums. Vogel's Orchestra will render some of their choicest music, and all will end with a merry dance. Lunch will be served and a fine entertainment for all. Write Dr. Beverly, manager, 44 E. 31 St., if you wish, also of the 56th anniversary of Modern Spiritualism to be held March 27th, afternoon and evening. Fine talent has been secured for the occasion and all will enjoy a rare treat. The hall will be decorated, and spiritual baptism will be performed in the evening. Our friends from a distance will be furnished free tea and coffee for their lunch, the meeting will hold continuously from 2.30 to 10 p.m. Our hall is filled every Sunday and we have honest workers that take great delight in entertaining strangers, and making everyone welcome. THE SUNFLOWERS are eagerly sought on our tables by its many friends. We employ the best up-to-date New Thought speakers and the finest psychics that can be procured. We also have a Success Circle and all our members are encouraged to join and enjoy its benefits, financially.

Mrs. H. V. Ross has moved to 604 10th street, Philadelphia, Pa., where she continues to practice her mediumship. She has THE SUNFLOWER on sale and takes subscriptions.

O. L. Harvey writes: "The Indiana Spiritualist convention was in full blast last night, Friday, Feb. 26. The Temple was packed by a magnificent audience, who listened with rapt attention to brilliant addresses by E. W. Sprague and President Barrett. The music furnished by the Temple choir was superb. We will adopt a constitution and by-laws. Every article is adopted after full discussion and deliberation. We are expecting a love feast of reason and flow of soul on Sunday. All meetings are held in the new, beautiful and unique Madison Avenue Spiritualist Temple."

Louise E. Zimmerman writes from Elmira, N. Y.: "The meetings under the auspices of the Spiritualist Church Society are creating a widespread interest among the people of our city and many are the remarks and compliments we hear upon the discourses given thru the mediumship of Bro. Oscar R. Edgerly who remains with us this month, but will be followed by Mrs. Kate R. Stiles of Boston, Mass., for the month of April, as Bro. Edgerly goes to Boston, at that time. At a recent Thursday evening meeting (which are devoted to tests and messages) when Bro. Edgerly was giving the tests, a lady present remarked to the friend who accompanied her, 'He knows all these people he is talking to,' when he immediately turned to her and told her of an elderly aunt who had passed away in the West (no one here but herself knowing anything about it) and much more which astounded her. It goes without saying, that she at once changed her opinion and was somewhat frightened, which is useless, as our loved ones will never injure us, but they do cause us to think and know 'It is not all of life to live, nor all of death to die,' when an opportunity is given them under the right conditions. The members of the Society here are working harmonious and hope to do much for the enlightenment of humanity and the upbuilding of our Cause as time advances."

D. W. Hull, is now lecturing for the Spiritualists of Long Beach, Cal. His address is 1410 Kellam Ave., Los Angeles, Cal. He would be glad to make arrangements for the summer months.

"Altitude is not the same thing as ability. Position does not bring merit. A small boy astride of the ridgepole of the highest barn in the country is as much of a small boy as ever—with increased capacity for mischief. Which thing is parable.—Wellspring.

The shadows are cast, not by approaching curses, but of blessings.—W. J. Colville.

Buffalo Notes

N. H. EDDY, Correspondent.

Friday evening, February 26th, the card party and dance that was arranged and gotten up by Mr. Geo. H. Brooks in behalf of the First Society at the Temple, was well attended. A goodly number came out to enjoy the pastimes of the evening and after the series of games was thru, those who desired to do so, enjoyed themselves in dancing and others passed the time in social converse. A bountiful supply of refreshments were served and ample justice was done to the same. The efforts of the evening was a success, and much credit is due to Mr. Brooks for the great amount of labor that he put forth to achieve the successful issue that he did, both financially and socially—for he did everything that he could to make the success that he set out to accomplish. A number of the ladies did much to assist in labors of the evening in serving refreshments as well as in other labors, among whom were Mrs. Darck, Mrs. Atcheson, Mrs. Phelps, Mrs. Dillon and others. The evening was an enjoyable one.

Sunday morning, February 28th, in spite of inclement weather and the very slippery walking about the usual number gathered at the Temple to listen to the lecture by Mr. Brooks. The general trend of the discourse was along the line to give some views regarding the harmonizing conditions, discordant elements and adverse criticisms. He spoke of disturbed mental conditions and that there should be more harmony and unity of feeling, so that people going to a place of spiritual unfoldment would feel as it were that they were going to gain something of benefit to their souls.

Sunday evening at the Temple the meeting was opened with a musical selection, vocal and instrumental, by Mr. Besser which was rendered with much ability. The topic of Mr. Brooks' lecture was "Spiritual Baptisms." Many illustrations were given and the lecture was full of interest and much appreciated. After the lecture Mr. Brooks gave some very correct readings.

This Sunday closed Mr. Brooks' month engagement with the First Society of Buffalo. President Manager made some very appreciative remarks in behalf of Mr. Brooks' labors for the society during his engagement. Mr. Brooks and his inspirers have done a most excellent work for the society both in the spiritual and social as well as financial lines, and we would heartily recommend him to all or any society which desires an earnest and sincere worker in and along the lines of Spiritualism, its truths and and for the good of humanity.

I am pleased to announce that Mr. and Mrs. Chase, 241 East Eagle street, hold circles every Tuesday evening and have a large audience at each meeting. Mrs. Chase has more work in her private sittings than she can attend to and has to turn people away because she cannot wait on them, but thru the recommendation of others they come again. Mr. and Mrs. Chase are going to Cambridge Springs for a two weeks' rest which Mrs. Chase is very much in need of.

Dr. F. O. Matthews still continues to draw a large attendance at his services, Wednesday evenings, Sunday afternoon and evenings. The people seem to be hungry for tests and readings, and the Doctor gives the same very convincingly.

THE MAGIC OF A SMILE.

When the gentle word's so easy,
And the kindly mood's so sweet,
Why not make the dull day brighter,
For the folk you chance to meet?

Why not, e'en tho troubles thicken,
Face the trial, dare the worst,
With a look so brave and buoyant,
That you rout it from the first?

In the world thru which we're passing,
We may make the feeble strong,
We may cheer the lonesome pathway
With the gladness of a song.

We may vanquish fiends and goblins,
If the fight we deem worth while,
By the valiant front of patience,
And the magic of a smile.

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SPIRITUALISM IN AUSTRALIA.

(Continued From Page 1.)

Leigh Hall on Sunday evening, January 3rd. They did all they could to make me feel welcome and it was indeed an inspiration in itself to look at the sea of kindly earnest faces. They paid the closest attention to the address and seemed to drink in every word.

The largest Society in Australia is the Victorian Association of Spiritualists, Inc., Melbourne. Mr. Terry has been its President for many years but recently requested to be relieved and was succeeded by Mr. Otto Waschatz. R. C. T. Morgan is first vice-president Mrs. M. A. Redfern second vice-president, Mrs. Anna Bright, honorary Secretary and W. H. Terry Treasurer. They have a membership of over 100, and have for more than ten years past rented a room in the Austral building for their social gatherings. Mr. Terry has his offices in the same building, and on the ground floor is a large book shop for Spiritualist literature, in charge of Misses Hinge and Skeele. Their usual Sunday meetings are held in O. F. Hall, but they expect soon to build a temple and have about five thousand dollars in their treasury towards the building, while an aged member has willed them five thousand dollars toward the same. They have a flourishing Lyceum with Mr. J. Isaacs conductor. There is as yet no State organization but they are looking towards this end for further usefulness.

My reception in Melbourne was the most cordial I have ever had anywhere and the meetings the largest and most enthusiastic of any I have addressed since speaking on the Spiritualistic platform. From the moment I arrived at the depot until I left, every thoughtful attention that good will could suggest, was mine. The Bijou Theater, one of the largest in the City, had been engaged and a choir of sixty voices, drilled under the direction of Prof. Bloomfield, which with solos and orchestra, rendered beautiful music. Altho the theater seats two thousands it was literally packed and on the second Sunday, still more were standing up than on the first, while the enthusiasm was even greater. It was estimated that over a thousand orthodox church members attended each meeting, and Melbourne Spiritualists had no such gatherings for over twenty years. The City seemed to have caught the enthusiasm and for the first time in their history the press was opened on the subject and every day there appeared articles of from one to two columns, pro and con, a fact very gratifying to the society. Ministers from their pulpits spoke of the craze which had struck the City and warned their people against it, and the Wesley Methodist Minister announced that he would "expose" Spiritualism on the Sunday after I left. Book stores placed their literature on Spiritualism in the most prominent place in the window and I was besieged with letters of approval and disapproval. On the first day of my arrival in Melbourne Mr. Terry had an informal reception at his home that I might meet the executive committee. The following Wednesday, a public reception was arranged in the Austral building, with addresses of welcome, and on the evening before I left, another audience gathered here to bid me "bon voyage."

I was presented with a loving testimonial signed by the officers of the society and numerous evidences of the thoughtful kindness of the audience.

Mr. Waschatz is a man of power and full of enthusiasm. To Mr. Terry I can do but faint justice. His great mind and heart is given to the Cause, and last but not least, Mrs. Bright, the Secretary, is a source of power in herself. She it was who looked after the thousand and one things necessary to make a large meeting a success. She forgot weariness but nothing else. She possesses the enviable adaptability which makes every one love her and is the essence of femininity. No wonder their Society is a power with such officials. I only wish every society was blessed with one such as these.

The word Melbourne has a new, sweet sound to me, as it would have to any one coming there a stranger,

and receiving such a royal welcome, and as I stood on the deck of the "Pateena" which carried me out of the harbor toward Tasmania, it was with a new pain that I watched the friends on shore thru a mist of tears.

FOR THE LITTLE FOLKS.

Selections from The Progressive Lyceum, published weekly for The National Spiritualist Association by Mr. John W. Ring, Spiritualist Temple, Galveston, Texas.

A MAN'S FIRST BABY.

E. K. E.

Ah! There comes Jones! What of it, pray?
He looks the same most every day,
An ordinary man.
Watch him closely, see if it's true,
The difference I'll point out to you;
His features closely scan.

His gait is just a little quicker,
And firmer, too, we shall discover.
Note what a conscious air.
His smile is very bright today,
No friend unnoticed goes his way.
He seems to have no care.

Perhaps he's had some fortune fall
To him; perchance an office call,
Or business opening may be.
Ah, no! Earth's millions cannot bring
The puffed-up feeling from within
That comes with man's first baby.

INTERMEDIATE.

Leader—What do you understand,
by our lesson topic today—Criticism?

Children—When applied to people
it means to pick out the things
which we like from those things
which we do not like.

L.—That is a very good thought.
Now having selected the pleasing
from the disagreeable, what is best
to be done?

C.—"Let us gather up the sun-
beams,
Lying all around our path,
Let us keep the wheat and
roses,
Casting out the thorns and
craff."

L.—what do you mean by that?
C.—It is desirable to speak of
the pleasant things in life, and
when we find a thing in our friend
which we like it is best to tell of it.

L.—I had alway thought that
criticism meant to tell the bad
things about people.
C.—A great, many seem to think
so; but if we would be happy we
must make others so, and about the
best way to do is to encourage
them.

L.—You are certainly right. you
know that when your parents de-
pend on you to do certain things
you take great pride to do your
very best, while if you are being
watched and told that you are not
able to accomplish that which
you have undertaken, you will
not do your best—you can't for
you are not encouraged.

C.—If we speak of the things
we like we will feel more pleasant
ourselves.

L.—Another true statement; so
it is best for us to pick out the best
we can find in people and speak
of that, even from a selfish stand-
point. I want to know how many
of the Boys and Girls will for two
weeks, practice telling their friends
of the things which they admire
about them; and when they hear a
person speaking harshly of any one
they will either keep still or say
something good and nice?

C.—In our associations with peo-
ple we find so little of this and it
will make us different from other
people.

L.—That is just what I want; we
have spoken of badges for our
Lyceum members, and I am confi-
dent that such actions will be badge
enough that every one will know us.
Now promise yourselves that you
will try this plan for two weeks, and
then we will speak of this again.

All—
My tongue shall move with kindly
word,
Or silent it shall be;

No strife by me shall e'er be stirred,
'Twould come again to me.
In kindness I will breathe the word
I have to say,
And hope 'twill cheer my
brother on his way.

In friendliness I'll look upon the
deed,
My neighbor has with patience
wrought;
Tho useless it may seem to me his
need
May crave just such; I'll say "He
sought
To do what he deemed right. "I
hope that he
In friendliness will look upon my
start,
And with like kindness say of me
"He hoped 'twas right and did it
with his heart."

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EBENEZER GRAY.

He thought he was a Christian—
Did old Ebenezer Gray—
He never missed church meetings
And was always glad to pray.
He did not let religion
Hurt his business thru the week,
But on ev'ry Sunday morning
He was righteous-like and meek.

He used to have a manner
That would make a clown feel blue;
He used to chill his neighbors,
And his home was chilly, too.
But in the church on Sundays
You could never find him late,
And when it came to shouting,
In religion he was great.

He used to "skin" all comers
Thru the week, and liked the game;
Yet claimed to run his business
In the Master's holy name.
He never let the doctrine
Used on Sunday—understand—
Affect upon a week-day
Any deal he had on hand.

Some people called him "Brother,"
And great numbers call him names,
The latter people being
Those who fathomed all his aims.
He died in proper season—
Crossed unto another shore—
And this is what Saint Peter
Told the fellow at the door:

"While you were good on Sundays,
Thru the week, Eb, you were tough;
Hence, when I speak your sentence,
Do not think that I am rough:
Now you can spend your Sundays
Here in Heaven very well,
But week-days, Ebenezer,
We're going to give you —!"
—St. Joseph Gazette.

Opera Dictated by Maids' Spirits.

It has been said often that a semi-divine inspiration illumined such composers as Mozart, Beethoven, Wagner and all the other illustrious composers. But there is a new opera rightly named "I Travolti" ("The Overturned") because it upsets all theories.

Its composers vow solemnly that they were inspired to write both the music and the words of this opera by spirits feminine, the lovely Felio and the charming Io.

The composers are very respectable young men, brothers, Edward and Francis Polero, sons of a former Mayor of Palermo, where they live. Until recently they were, or seemed to be perfectly ignorant of music and poetry. Then came to them and in their waking senses, Felio and Io.

The tuneless, too, seemed to prefer Edward and poured into his soul the music of "I Travolti," the intellectual Felio, dictated the libretto to Francis Polero. The work is not finished. Almost daily the obliging spirits come to their—not to their collaborators, but their recipients.

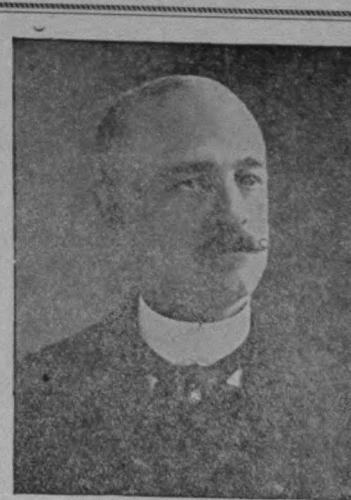
NOT FRAUDS, SAYS DOCTOR.

This music-spiritualistic phenomenon has naturally interested the learned, Dr. Pagano, who lectures on physiology at the University of Palermo, says he carefully watched the Poleros while they composed an entire act, and the professor says he cannot discover that the young men are frauds.

Dr. Massaro, of the insane asylum at Palermo, asserts that he was suspicious naturally, but that Edward and Francis are not insane.

Unfortunately Felio and Io are not spirits of genius. Marquit Natoli, an authority, has read the libretto and says, regretfully, it is no better and no worse than those often written by melodramatic poets. Three professors declare the music is pretty and full of melodies, but nothing extraordinary.—Phila. Press.

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Spirit Artists.—I received my spirit photographs yesterday and to me I must say this is a revelation. I fully recognize all five faces upon them as my nearest and dearest friends in spirit, and such evidence reveals to me beyond a doubt our future existence.

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